



**JOINT WORKSHOP BY KENYATTA UNIVERSITY AND UNIVERSITY
OF NAIROBI WOMEN'S ECONOMIC EMPOWERMENT HUBS:
REFLECTIONS ON METHODOLOGICAL APPROACHES TO
RESEARCH ON WOMEN'S ECONOMIC EMPOWERMENT
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**Pro-Women Empowerment in Agriculture Index (WEAI) Framework for Measurement of Women
Empowerment: Excerpts from Kinangop EIGIA Study**

The measurement of women empowerment was based on *The Pro- Women's Empowerment in Agriculture Index* (Pro-WEAI) which measures *intrinsic agency*, *instrumental agency*, and *collective agency* of women in the agriculture sector in an effort to identify ways to overcome those obstacles and constraints. The Index is a significant innovation in its field and aims to increase understanding of the connections between women's empowerment, food security, and agricultural growth. It measures the roles and extent of women's engagement in the agriculture sector in above three domains that have 12 indicators namely;

- i. autonomy in income-**Intrinsic agency***
- ii. self-efficacy- **Intrinsic agency***
- iii. attitudes towards domestic violence- **Intrinsic agency***
- iv. respect among household members- **Intrinsic agency***
- v. input into productive decisions- **Instrumental agency***
- vi. ownership of land and other assets- **Instrumental agency***
- vii. Access to and decisions on credit- **Instrumental agency***
- viii. Control over use of income- **Instrumental agency***
- ix. work balance- **Instrumental agency***
- x. visiting important locations- **Instrumental agency***
- xi. group membership, and – **Collective agency***
- xii. membership in influential groups- **Collective agency***

The Pro-WEAI is a composite measurement tool that indicates women's control over critical parts of their lives in the house hold, community, and economy. It allows us to identify women who are disempowered and understand how to increase autonomy and decision making in key domains.

1. Intrinsic Agency (based on end line survey)

i. Autonomy in income

According to Pro-WEAI, a person is considered adequate if they have input into decisions about income from all income-generating activities that they participate in. This is more so if the participated in generating that income. Since majority of the farm work is done by women, it is prudent that they are able to make decisions on use of income and planning for the family.

Discussions around autonomy in income revolved around sharing of experiences on some of the changes that had taken place since start of the project regarding sharing of sales of agricultural produce, how the proceeds are shared, challenges encountered by both men and women in sharing of proceeds, how these challenges are addressed, and what they thought about the changes. Changes were attributed to the EGIA project.

Female perspectives on who receives income after sale of produce:

.... We have a joint account. Before then he is the one who had an account...female respondent, upperhill FGD

...before that, money belonged to him and he is the one who would do the selling and receive the money. but when I was taught, he doesn't bother so I receive the money and I plan for it. I plan for it since I do the farming and he is in business. So, when I sell the produce, I plan for it. But before that I would rely on him. But now when I trained, I am able to look for land and I have leased even though it is said to be his. Why there is no problem is because that even when I farm, my family is not going hungry. And when he needs potatoes to sell at the kiosk, I will take to him. Then the money I have to keep some so that I can do some more farming.... He doesn't ask for it. I usually inform him how much I have gotten. Like now I recently grew some potatoes and I made some 16,000. So, I told him I had 16,000 and that time I have put aside what I spent on the inputs, I have also given to the church. So, when I told him, I asked him to add me some money so that we can buy some calf which was a very good breed. I bought it at 25,000 and I am now feeding it well so that I can later serve it. So, when I come with money, I usually tell him how much money I have. But I have also thought first what I want to do and he can also tell me what he wants us to do.female OT Magumu

...now, that is what we do with my husband. We agree on what to do with the money. he listens to me and asks me what I think and I tell him my thoughts.... I have seen changes in planning of the income, we agree on what to do and how to use the money.... Female OT, Ndothua, Githabai

.... In my home, if we work together, we collect on whoever will be near and mostly since when this project came and we were trained on matters of uniting, it's not like before, where when we would work together the man would collect the money. After the training, now my husband discovered I have the ability to collect money as a contractor so we partner at work...female respondent, Kaswa FGD

... In my house, my husband has given me that freedom...in case we get some money, we sit and agree as per the money that has come in and we tell each other what we are going to do with the money; so we do it together; he has allowed me to keep the money and usually there is no fight; I have no problem...he has realized that am not extravagant; I always use it on something that is productive as

opposed to going ahead to misuse it and no one actually understands what you did with the money...female OT Murungaru.

Male perspectives over sharing of income:

...There has been a change because after potatoes have been sold, I do not insist on being sent the money; I have given her that freedom over money; even if it's being weighed in debes, just do it because I am far away because I do not have to be here;... And when she is alone here, I have entrusted her with all the issues around here because if I don't trust her with potatoes, what about the cows and all the other properties that are here, how will she be able to take care of these.... Male respondent, OT, Githabai

...When you come to my home and find my wife, she will receive it and if you find me, I will receive it. There is not at any time that you will give her and she will run away with it....If we sell cabbages, we normally place the income on the table; we buy the seeds, fertilizer, sprays/ pesticides and if we were paying school fees, we do it. ...you can keep it in the bank if there is any remainder since we have an account...we have a joint account... The training we have received has helped us.... It has other benefits because even about budgeting it has helped us be able to budget for what we receive together without conflict...Male respondent, Haraka mixed FGD

.... Let me say in the past, I am the one who used to keep the income in my pocket and I give out little by little but now we are living freely and either of us can keep the money and we are both comfortable. If he keeps it or I keep it, we both know where it is kept...; even me my wife used to fear me because I took everything.... when we received any money, I used to take the whole of it and she will not get anything...male respondents, Haraka mixed FGD

....She is the treasurer because, if I do not give it to her, I can leave with the money and I get into a pub like that one and by the time I get back home, I have nothing left but when she has it, if I ask her for kshs 2000 and maybe it was just kshs 2500, she will not give it to me, I will just come back the same way I had left but this man will still safe and we shall be able to use to do what we both had planned for it..Kioneki FGD

ii. Self Efficacy

Self efficacy refers to the belief in one's capacity to deal with various situations. Measurement of self-efficacy focuses on perception of self confidence, self esteem and dignity in being confident in their ability to achieve goals. Self confidence and feeling allow individuals to manage unexpected events that come up. They can voice an opinion within the household and engage in productive activities.

Respondents were asked whether they had noted any changes in men's and women's levels of confidence, women's ability to voice their opinion in the household and engagement in productive activities. They were further requested to comment on what they thought had contributed to the changes.

.... I am now more confident that I can succeed without even depending on him through what I have learnt. If I want to build a house, I can now do it. I just need to farm well. If God blesses my work, I can sell the potatoes and buy iron sheets and he doesn't have a problem, and if the money is not

enough, he can add me. if the money is not enough, I can decide not to buy the iron sheets perhaps farm like on half an acre and next time I get more money I can now buy...I have stopped being a burden to him. But before that I was dependent on him. You see he will also get tired and feel like I am doing nothing. And also see like I don't think.... female OT respondent, Magumu

....There is a big difference/change because in the past I did not know about chemicals...I also did not know how to use fertilizer but since I began attending this group's meeting, I have been able to sit him down and teach him and after teaching him, that issue has been a huge success and this has made me stronger and when he also sees the outcome he is happy after realizing that I have not misled him...we are using fertilizer and it's been helpful but in the past, I was not able to speak up because I was afraid since I did not have that expertise....female respondent, Murata FGD

....Yes, because there before and even when we were starting, we were shying off and we could not be able to express ourselves but now we are catching up....i can even be given a group to address, I will confidently do it....I will with a lot of confidence unlike before when I could not stand in front of people because of the way I shivered...female OT respondent, Nyakio ward

2. Instrumental agency (based base line survey)

Instrumental agency (power to) measured by six indicators which include input in productive decisions, ownership of land other assets, access to and decisions on financial services, control over use of income, work balance and visiting important locations

i. Decision making in agricultural production

Asked whether they have input into decision making, women had this to say:

Researcher: A woman cannot make the decision alone?

Respondents: Without involving the man? That is not possible. The neck cannot be above the head.

Researcher: Let me ask, if he is drinking and he can't make those decisions, a woman cannot make that decision?

Respondents No...you wait until he is sober. If you refuse you can be beaten. Even though he is drunk, you will be beaten. And you will do nothing.

Asked about decisions around what, and where to plant, women had this to say:

Interviewer: And when your husband was around, who was making the decision on what to plant, like potatoes, peas, who was making that decision?

Interviewee: It's the man...he is the head...

Interviewer: The woman cannot make the decision?

Interviewee: He says we shall plant this crop, we do it. If he says we rear dairy cows, he is the one to say

Interviewer: As a woman you can't tell the man that you want to keep a dairy cow?

Interviewee: Aah.....He is the head. You know, you cannot go against what he is saying it will not help you. But if he is saying something that will be beneficial you can't keep arguing with him. You have to be submissive to your husband

.....mostly decisions are made by the man because he is the head. The neck has never been above the head...male respondent, Njabini FGD)....he is supposed to tell me what to do because I'm the neck and he is the head...even if we go back to the Bible...female respondent, Githabai FGD....when satan is visiting a family, he starts with the woman...it is in the Bible how the woman was cheated...the word of God states that a man was created in the image of God and there is no way she can be above the man...so I make decisions...women have very many sins...male respondent, Magumu FGD.”

Women were asked to state whether they were satisfied with the way decisions are made and had this to say:

.... “I am satisfied because I have no alternative. If you complain; he will ask you if there is separate ownership” (female oral testimony aged 24 years.)

....“I am satisfied because even if I think otherwise, he cannot change how he does things”(female oral testimony aged 30 years.)

Some however could attribute the changes to the project as captioned below:

“...those whose husbands are part of this project (EGIA) can testify of changes in the way decisions are made....but out there things are different...male respondent, Githabai FGD.”

“...these days we feel our husbands are listening to us and involving us in decisions unlike in the past...our men are now changing...this project(EGIA) has really helped us...especially those of us with husbands who are part of this project ...female respondent, Githabai

ii. Ownership of land and access to other productive resources

Ownership and control over agricultural resources such as land, livestock and agricultural tools, as well as financial resources such as credit, are necessary to be able to act on decisions made about agricultural production. Ownership and control of land is also fundamental to agricultural production. Land security is often correlated household with greater adoption of technologies, as ownership allows farmers to feel more secure about investing land improvement technologies to increase production. Land can also be used as collateral to gain access to credit for technological advancement or for other productive activities, as it provides greater access to groups related to

agricultural productivity such as cooperatives and contract farming schemes. Ownership of land can also improve women's bargaining power in the households.

Female perspectives on ownership of property:

"If you buy anything in your name, it is like a nail in your shoe and in the long end you will be forced to sell it...those who are working and have bought land have been forced to sell... they are told..."I don't want to hear it here unless you put it under my name"
Female FGD, Githabai ward

"...a man can sell a cow while at the shopping centre/market place and he sends the buyer with a rope to come for the cow without your consent and the buyer comes to your home and he tells you that he has been sent by your husband to take the cow." (Gathara women FGD).

"...God first created man and gave him authority...then he created the woman...so as the men have said, what belongs to the man is his wife, children and land. Then when it comes to the title, land belongs to the man... the bible states that women should follow the man. But now what happens is that when you get married, the title belongs to the two of you...if he has a title then there is no need to change... so long as he can allow me to cultivate...but if we buy land after getting married, then our names should appear both on the title. So we can't start telling our husbands to change the titles...you can be beaten...it is not possible...(female respondent Githabai FGD)."

....Right now, the piece of land where I have built belongs to my son and any anytime she can come and ask me to move out...i helped my daughter buy a piece of land, my sons have refused to let her farm on that land...they (sons) have insisted there is no way their sister can inherit from me...now she has been unable to cultivate (female OT)."

Male perspectives:

"...like now I have land, then I'm supposed to have my wife's name on the title?...no...that is not possible...even my father did not do it....let her wait until I die then she can have the title...male respondents, Githabai FGD"

"...if you include your wife's name on the title, what will happen if she runs away? Will you keep changing...land belongs to the man...male respondent, Githabai FGD"

"...you can't trust a woman to even wash your shirts well....so why should I give her the title to keep? ...you can't because she won't keep it well...male respondent, Magumu FGD"

"...If she has any property, I will make sure I have 'boxed her' to ensure she has sold it and she remains with nothing..."(Male FGDs, Githabai

iii. Access to Credit

Financing and access to credit in agricultural production is necessary to purchase and access other resources, including inputs, equipment, labor and other investments in business upgrading.

Female perspectives on ease of accessing credit and autonomy to use the finances:

“...like now in our group you can even get up to like Kshs. 10,000...though this money also goes into meeting other household needs...we do not use all of it on farming activities since we also have other needs like school fees, medical...female respondent, Magumu FGD.”

“....even now getting credit is still challenging...I think in the past people were more faithful such that when you lend to someone they would repay...these days unless one borrows from groups or go to the bank...and you don't have collateral...female OT Njabini”

“You know there are others who are in groups that lend money but some of us are afraid to access such because you don't have a stable source of income to regularly service your loan. The work we do does not give us very good income. Sometimes you only earn kshs 3000 per month from sale of milk and sometimes you are required to repay Kshs 2000 per month, you see now you can't. But we still go for the group meetings and squeeze ourselves to do our contributions from the casual work we do”(Gathara women FGD)

“..you find that when you are applying for that loan you are together...but once you get the money, he changes his mind and diverts the funds to something else. Then when it comes to repayment it becomes a challenge for you as a woman...married female respondent, Gathara FGD.”

“..when he sees you have brought the money, he is even the one who decides how it will be used...but he will not be with you at the time of repaying....yet he is the one who asked you apply for the loan..female respondent Gathara FGD”

“...sometimes as married women we have no control on how income will be used...when we sell potatoes, he is the one who decides how the income will be used...this makes me feel very bad because I also worked very hard...married female respondent, Magumu FGD”

iv. Control over use of income and expenditures

Control over income and expenditures means a woman receives remuneration for her work and participates in the decisions around its expenditure. Control over income and expenditures enables a person to be able to purchase, rent, or obtain credit for agricultural resources.

Male perspectives:

... “The woman is the treasurer but the money belongs to the man(laughter)...you know, all needs in that home belongs to the man. A man looks at many things. It is not a must that the man keeps the money in his pocket. Some is kept in the bank and some he can give the woman to keep. But when she needs to use the money she has to ask the man for the money because

that money belongs to the man even when it is in her pocket. The man gives the authority on how to use the money. She is only a custodian!” (Male FGD, Magumu ward)

“...if you allow the woman to manage the money, she will use it extravagantly.....for instance if you gave her five thousand this week, and you ask her for it next weekI assure you, you will not get it! she will tell you I bought this and that, the other one I paid this and that and some things are not even necessary so as a man, you must keep the money so that if she want anything, she will ask for it directly from you. You even feel proud when she is telling you, I want this, and I want that such that you can even tell her I will not buy that if it is not important.”(Male FGD, Murungaru ward).

“She can tell you not buy something if she thinks it is not important but you have to be very careful because ‘wamama wanataka kutupita. Kwa hivyo mwanamme lazima akanyangie break’ (the women want to overthrow us and therefore the man should be alert and take control.”(Male FGD, Murungaru ward).

...we have now learnt that if you want peace at home, involve her in decision making and use of income...you will even be able to find solutions together because you involve her...male respondent, Magumu FGD.”

Female perspectives:

....Waah! He is the bank. You can even laugh; you will plant, weed, harvest but after selling, the money belongs to him .You will not even know how much it was even for buying a pair of shoe.....just leave it you will not get(Female oral testimony Nyakio ward).

.....“When he comes you have to give him the money...you have to tell him how much you received and even by the time he is coming home, he already knows how much you sold. So you cannot lie to him” (Female FGD, Githabai ward).

“....i would like to see men involving us more in how income is used...I told my husband that there is no way we can farm together then after selling the produce you retain all the money...I also have needs as a woman...female respondent, Magumu FGD”

...they usually give us money to purchase the household items only when they have visitors who will need to be catered for, that is the only time we discuss what to buy and the quantities otherwise we never discuss.”

v. Work balance/Time allocation

This domain measures allocation of time to productive and domestic tasks and satisfaction with the time available for leisure activities. It therefore focuses on workload and leisure/

This section therefore aimed at analyzing women’s and men’s time use from the time they woke up till the time they went to bed. The questions also interrogated whether women are involved in remunerated activities as well as leisure activities.

Female perspectives:

“...sometimes you have so much house work such that you find that by the time you are done it is late to go to the shamba...and you see when you are spraying, we have been

taught that you should do it early morning...and when you miss spraying your crop on time they get affected by diseases...female respondent Njabini FGD ...sometimes we also miss out on picking out pests that attack our crops since this is better done in the morning...all this because of the house chores....female respondent, Njabini FGD.”

On whether they would allow their husbands to help them in the domestic chores, women had this to say:

“.....let me say that if a man starts washing utensils....mhh..that is not good...how will people perceive him...what will the neighbors think of me...let me just say I would not even want my husband to be doing such chores...that is not our culture...let him help me with the milking and taking the sheep to graze...I will do the rest...female respondent, Nyakio FGD. Mmh..you see the problem is your neighbors who might spread rumors around the village that your husband does house chores...this portrays a picture of a man who is under a woman’s authority...I would rather he helps me with feeding the cows...female respondent, Gathara FGD”

Women were asked whether they felt they had enough time for leisure. To ask this question, the interviewer had to use figurative words such as “relax” or “rest” since the Kikuyu language does not have a single word connoting leisure. They had this to say:

“...how do you abandon your work to go have fun?...where do you even get the time to do so? ...we also do not have the money to spend on fun activities....female respondent, Gathara FGD.”

“Here in Kinangop....? We have never heard of such. That’s a waste of time...going to a shopping center just to visit....unless you are sick...or when you want to take someone for a function, a wedding, baby shower...you see like now we were many, but others have had to rush because they have to go and do other work at home like cooking” (Gathara women FGD)

“You stop doing all the other work and just rest.....there is no such time!” (Female oral testimony, Githabai ward)

“...some of us with small babies never get time to rest...we still have to nurse our babies at night...so by morning you are very fatigued since you did not sleep enough...and you have to do your house chores...you see like now I came with my baby since I didn’t have someone to babysit for me...young mother, Nyakio FGD.”

Women were also asked on whether they are remunerated for the work they do (both off-farm and farm activities) and had this to say:

“No... Who will pay me? And I’m the one who does it and the work is mine eh?.....I just work... Won’t I be paid with what I harvest...?” (Female Oral testimony, Murungaru Ward)

..... “Now, what would be my payment other than catering for my needs? So you are only given for the household needs and may be if we don’t have clothes he can buy for us....Let me say, he gives me money because he knows that I go for group meetings

even if it's like Kshs. 2000 or Kshs 3000, and I'm happy with that!" (Female oral testimony, Githabai ward)

Time allocation from a male perspective:

.... "After lunch, you must rest for a short while to allow food to go down....then the man showers and goes to the shopping center to chat with fellow men ...and when the man comes back home in the evening, he waits for supper to be cooked as he relaxes then sleeps....(Githabai male FGD).

Women have a lot of work to do but they are gifted in doing those chores because God has given them the capability to do so. A man cannot manage that kind of work, a woman is able to even multitask and she can even do three things at a time. You may find her washing the utensils but she is also doing something else like cooking and taking care of the children."(Gathara male oral testimony).

" You know, according to our culture, the moment you start cooking and washing clothes, you even start asking God to remove that woman from youmostly you help her if she is unwell...(Murungaru male FGD)

"I cannot cook food and my wife is around...even if she is stressed up she has to do it since that is her work...there is a woman's work and a man's work...unless she is unwell." (Murungaru Male FGD)

On leisure activities, men had this to say:

...like now, I go to a hotel to just watch TV... that's all I do...then I take tea and engage in some politics....others drink.... Murungaru Male FGD)..... "Mostly men go to the shopping center, watch soccer, talk politics....as for women... sometimes you don't even know where they go...other times they visit their friends "(Githabai male FGD).

vi. Visiting important locations

Female perspectives:

Women were asked whether they are allowed to visit and they had this to say:

..... For political meetings, you will hear that they went to some place but the reports coming back from there are not good and so when you go to tell your husband that you would like to attend, he will be like, "where so and so went... You sometimes hear that they were found in a bar; you hear that adultery happened; so when men get to hear of this information and may be its just one person, this spoils for many people; so you see even you feel that you would not want; and when you investigate you find that it was the truth; so when you ask for permission, you will not be allowed/go" (Female Oral Testimony, Gathara Ward)

....Even if you had a good reason, let's say you were going to do something and it is something that he thinks he can do it for you, he will prefer going on your behalf so that you do not leave home! So you cannot just wake up and decide you are going to visit any place or anyone without a genuine reason! He must approve!" (Female FGD, Gathara ward.)

"...if you want to visit your parents in June, you must have started asking for permission in January and probably he will not agree you go at that time, he will tell you to wait for August so that you can go when the children are on holidays and by this time you will have lost the urge to go such that you don't even want to go."(Female FGD, Gathara ward.)